

Tempora Mutantur.

O R,

The great Change from 73 to 93. In the Travels of a Professor of Theology at Glasgow, from the Primitive and Episcopal Loyalty, through Italy, Geneva, &c. to the Deposing Doctrine, under Papiſtico-Phanatico-Prelatico Colours at Salisbury; Together with his great Improvement during his ſhort ſtay at Cracovia.

To the Clergy of the Dioceſs of Sarum.

Reverend Sirs,

YOUR preſent Dioceſſan wrote laſt Year 1693. Four Diſcourſes, which he has Addreſſed to you in a long Epiſtolary Preface; and Printed this Year 1694.

I have already made ſome Reflections upon the Second of theſe Diſcourſes, *Concerning the Divinity and Death of Chriſt*; and ſhown, I think, very plainly, that he is rank Socinian in both. He makes Chriſt to be God no otherwiſe than by the *Indwelling*, as he calls it, of the *Divine Word* in the Perſon of that Man *Jeſus Chriſt*; which is the very answer the Socinians give; as you may ſee in the *Brief Hiſtory of the Unitarians*, in their answer to *John 1. 14*.

A

He

He explains this in an astonishing way, by the Indwelling of God in the *Cloud of Glory* which was in the Temple, and that as they *Worshipped the Cloud*, because of God's *Resting* upon it; so the *Christians* worship *Christ*, because of God's *Dwelling* in Him. And the Reason he gives for all this, is, That the *Indwelling* of *Jehovah* is *Jehovah*.

The *Indwelling* it self cannot be *Jehovah*: for that is nothing but our *Conception* of God's dwelling in any thing: Therefore he must mean that the *Thing* in which God dwells is *Jehovah*, and then the Temple was *Jehovah* as well as the *Cloud*; and the *Sun* is *Jehovah*, and therefore *Adorable*; and so is every *Creature*; for God *Dwells* in all, because All have their *Being* in Him.

But no *Indwelling* short of *Impersonation*, upon which follows the *Communicatio Idiomatum*, that is, that all the properties of each of the *Natures Impersonated* are attributed to the *Person*, who partakes of both *Natures*, as *Eating*, *Drinking*, *Growing*, *Sleeping*, *Dying* are said of *Man*, because his *Body* is subject to all these; as likewise *Immortality*, and other Properties of the *Soul* are as truly said of the same *Man*. And thus it is that *Christ* is called *GOD*, in Relation to His *Divine Nature*; and *Man* in relation to his *Humane Nature*, which could not be if both these *Natures* were not *Impersonated*; I say no *Indwelling* of God short of this *Impersonation*, can make that *Thing* in which God dwells, to be truly and really *God*. And therefore neither the Temple, nor the *Cloud* were *God*; nor were they *Adorable*: and the *Jews* did not *Worship* the *Cloud of Glory*, as your *Diocessan* strangely avers. That had been Rank *Idolatry*. And so wou'd the *Worship* of *Christ* (by his Parallel) if there be no more than an *Indwelling* of the *Divinity* in Him, Nor will the Degrees of *Indwelling* (any I mean short of *Impersonation*) make any Difference, in this Case. God's *Indwelling* is more in *Angels* than in *Men*, or inferiour *Creatures*; And yet it wou'd be as great *Idolatry* to *Worship* the greatest *Angel*, as the meanest *Worm*: and therefore

therefore your *Diocessan's* saying that God dwelt more *Intimately* in *Christ* than in the *Cloud*, will not make *Christ* to be *God*, more than the *Cloud*; unless he carries such *Indwelling* the full length of *Impersonation*, which if he had intended, he wou'd never have brought in the *Parallel* of the *Cloud*, and made it to be *Jehovah* and *Adorable*, that it might be a *Parallel*.

As to the other point of *Socinianism* concerning the *Death* of *Christ*, your *Diocessan* pleads expressly in Opposition to the *Homilie* of *Salvation*, by rejecting the Doctrine of *Satisfaction*, paid by *Christ*, because, as he says, not *Due* to the *Justice* of *God*. But the abovesaid *Homilie* does not account him, who holds thus, as a *Christian Man*, but for an *Adversary* to *Christ* and his *Gospel*. As you may see in the *Homilie*, to which I Refer you. And to what I have more at large said upon this Second of your *Diocessan's* Discourses.

I will at this time, only invite you to look over again with me, his long Dedication to you of these his Discourses

Wherein, with much *Episcopal* Authority, he does *Teach* and *Dictate* to you. He minds you of your *High Calling*, and how that ye ought to walk as becomes the *Sons of God*, and to *shine as Lights* in the *World*. p 10.

Among the necessary and spiritual Duties of your Profession, he is most earnest with you to *Preach* up the *Present Government*, and fill all your *Flocks* with the most terrible Apprehensions of *K. J's* Return. ' To express an affectionate and hearty Zeal for Their Majesties and Their Government; ' to endeavour to keep your People always in mind of the ' Extream Miseries, as well as of the visible Dangers of *Papery* and *Tyranny* [never greater danger of both!] we ' ought to set *Papery* and *Slavery* before them in their true ' Colours [and you have done it] with all the light and ' life that we can give them: we ought to set our selves a- ' gainst those False Brethren, that pretend they are of the ' Church of *England* but are not; and are of the *Synagogue* ' of *Satan*. p 11. p 17.

Now, Gentlemen; you know very well, that this is turn'd upon your *Diocessan*, with all the rest of the *Swearing Clergy*; that they are the *False Brethren*, the *Synagogue of Satan*, who falsely pretend to be of the *Church of England*, but are not. And the *Vindication* of the *Deprived Bishops*, with other Proofs for this, have not yet been answer'd. And this your *Diocessan* shou'd, if he had argu'd fairly, have done first: For till that be done to Satisfaction, all these Harangues are not only Precarious, Begging the Question, which is the poorest sort of Argumentation: But, which is worse, they seem to conclude against your selves, while you are not able to clear your selves from the Charge of *Schism*, which is, with so much *Reason*, *Learning* and *Authority* prov'd against you.

You ought likewise to be fully, and without any the least Doubt or Hesitation, sett'd and convinc'd in your Consciences of the *Lawfulness* of the *Present Constitution* before you *Preach* it up, at this rate, to your *Flocky*. And you know there are a great many shrew'd Books wrote of the contrary Side; which are generally very well receiv'd, even by the Learned, and are thought too Knotty to be answer'd. Whereas your *Diocessan's Measures of Obedience*, his *Phanix Pastoral*, and what ever else has been said by him, or any else in Defence of the *Constitution*, has been throughly Refuted, at least generally so Esteem'd; even to stop Reply, and make *Sherlock* himself fly to his *Wife* for help; and cry that *She* has ty'd up his Hands from answering these *Jacobites*, and it is well for them!

But your *Diocessan* brings a strong Argument, that you are all fully convinc'd of the *Lawfulness* of the *Present Constitution*, and that is because you are otherwise a Pack of the Vilest and Wickedest Atheists in the World. For I cannot (says he) admit so bad a Thought of any of you, as to imagine that you could take the Oaths, and continue to perform the Divine Offices, Ordinary and Extraordinary, unless you were fully satisfied in your Consciences, concerning the *Lawfulness*

ness both of the one and the other. This is so black an Imputation, to suppose that Men of common Probity; nor to say, Men that ought to be the Patterns, as well as the Instructors of others, should swear an Oath, and Adhere so long to it, which is an Interpretative Renewing of it, ever till it is openly Retracted; and show'd in those frequent Returns of daily Prayers, besides the special Offices of Fasts and Thanksgiving-Days, offer up Devotions to God, contrary to their Persuasions, that no Man is capable of so Heinous, and so continued a Provocation, unless he is either a Determinate Atheist, or a Man of a fear'd and hardened Conscience. — This is of so odious a Nature, that indeed it is not easy to find words severe enough to set it out by, &c.

Which or how many of you, Gentlemen, find your selves concern'd in This so severe Reproof of your Diocessan, I leave to your own Consciences.

But I must observe to You, and to the World, that he has said all this against Himself; for in the Chappel of Her Royal Highness at the Hague, he did often not only Pray for the P. of Wales by Name, whom at the end of his Measures of Obedience, he calls a *Base Imposture*; but in the Daily Prayers of *Our Liturgy*, which was there used; he prayed for Victory to K. J. over all his Enemies, at the same time he was busy (and most busy he was) to carry on an Invasion against him, to pull the Crown from off His Head, or else his Head from his Shoulders; and in order to it, Penning Declarations, and spreading virulent Pamphlets to Imbitter the Nation against K. J. particularly of the *Base Imposture*, as he calls it, for which notwithstanding, he continued to Pray, till it was time to take off the Mask.

If he says that he knew of no Design to *De-Throne* K. J. But that his *Abdication* was Occasional, and not foreseen or Desired, I must acquaint you, that I have it from the Mouths of Persons of Honour and Reputation, who heard it more than once from his own mouth, That he was the Man, who was Pitch'd upon three Years before this Revolution, to break the Design to Her Royal Highness of De-

posing Her Father, and setting Her upon the Throne: to which he said, She consented, (after some little Surprize upon the first Proposal) provided the Prince might be likewise King; and this he told by way of magnifying her great Love and Deference to her Husband; and to shew how good a Wife —

Whether in these Prayers for K. J. and the P. of W. he was a *determinate Atheist*, or only *A Man of a Scar'd and hardned Conscience*, is left to his Choice, and your Determination? For, by his Censure of some of you, he has left himself no other Choice. Good God! How will it go down with *Atheistical*, and *Tight Wits* to see such a *Man* inveigh so *Fiously* against *Hypocrisy* in *Prayer*, or any Immorality! It is the greatest Prejudice in the World to Religion, to be set up by such sort of Men. If they would serve their Interests of Religion, let them never name it, Lest, for the sakes; they bring the Whole to be thought a Cheat. How much have they done it already? The Nation is run into Direct *Atheism*, since this Revolution!

But you, Gentlemen, must not have the least Scruple against the *Lawsfulness* of this Constitution, upon pain of being as ill as words can make you. And therefore it was very necessary your *Diocessan*, at the same time that he warn'd you of the Danger, should provide you a sure and certain Remedy, and build you up upon such a Foundation as should not fail; because by His, and your own Confession, if it fail you, you perish with it, with the Blood of all those of your *Flock* upon your heads, whom by your *Disimulation* you have seduc'd.

Now then come we to this strong Foundation. He utters it in with Great Expectation p. 19. he speaks of it as a *New and Happy Discovery*, which had taken mightily with You, when he first told you of it. You often heard me (says he) Enlarge on it with much seeming Satisfaction: and because you thought that I laid it out in a more Particular Manner, than you had otherwise met with it, I will now spread it out before you.

This

This Foundation is two Precedents, he brings for the Justification of taking Arms against our Lawful Governours, for Defence of our Religion, &c.

The one, the known Story of the *Maccabees* taking Arms against *Antiochus*; the other of *Constantine* against *Licinius*, when he Persecuted the *Christians* in the *East*. But these are old Stories. How came you to be so mightily taken with them, at this time, as if you had never heard of them before?

Your *Dioceſan* hints that it was not for the sake of these Precedents themselves; but for that Particular Gift he has in *Spreading*, and *Laying out*; which you know gives quite another *Turn* and *Air* from the same thing clutch'd up, and huddl'd together, like a Juggler's Box when it is shut, all the Rarity is in the *Unfolding*.

Well then. Look sharp. He begins. *The first of these (Precedents) is taken from the History of the Maccabees; which I desire you will consider by these Steps.* We will, Sir, and will give you as few Interruptions as will keep us within sight of you. P. 10.

The first step is, That the Jews were Subjects of *Antiochus*. I suppose you mean, *De jure*, and not *De facto* Subjects; P. 10. else it has nothing to do with our Business.

Second step. The *Maccabees* never pretended to any Special Authority from any Prophet, (i. e.) for taking Arms against *Antiochus*. 21.

Third step. The Prophecy. *Dan. 11-31, 32, 33, 34.* is apply'd to justify the *Maccabees*. 23.

Fourth step. As is likewise that Text. *Heb. 11. 34.* 24.

And now it is spread, And if he trips upon the first step, he tumbles to bottom without stop.

Therefore it is denied to him, that, when the *Maccabees* took arms against *Antiochus*, the Jews were Lawfully his Subjects. The Government of that Tyrant, (says Bishop Overal's Convocation Book. l. 1. c. 31. p. 76.) being not then either Generally receiv'd by Submission, or settled by Continu-

ance, which appears from the First Chapter of the Book of Maccabees. And therefore there was no need of the Extraordinary Mission of a Prophet to enable the Maccabees to take arms against a Foreign Usurper, who was invited by some Wicked men of Israel, who went out of their own Country, Out of Israel, to make a Covenant with him; and then fought for him, to Establish his Tyranny over all the Nation of the Jews. Antiochus, by means of these Treacherous Jews, had gotten Possession of the Government, and overthrew their Church, as it was before by Law Established (as is complain'd in Scotland, and in a Great Measure in England) and the Maccabees took arms against the Invasions of this Usurper upon their Religion and Liberties (as was pretended by Dundee, &c. in Scotland) but this has no Relation to the Case of Subjects taking arms against their Lawful and Hereditary Monarchs; to which Case your Diocesan applies it; and before him, Pope Sixtus Quintus, who compar'd the Rebellion of the Holy League against Hen. III. of France, to the Zeal of the Maccabees for Defence of their Religion, and he exhorted them to fight Gloriously against their Lawful King, for the Advancement of the Church. D'Avilla's History of France. l. 9. p. (of English Edit. 1678) 355.

From the Pope and Conclave this noble Precedent of the Maccabees was pick'd up, by our Poor Fanaticks: and is very well spread by one Istinus a little Presbyterian, who put the Objection in these words (which leave out nothing of your Diocesan's) But what say you, (says Istinus) to the Resistance us'd by Mattathias and his Children, who kill'd the King's Officers, and Arm'd against him? Which Resistance, as it was forerold by Daniel; so 'tis said by the Author of the Epistle to the Heb. That by Faith they waxed valiant in fight, and turn'd to flight the Armies of Aliens: Which by all is applied to the Maccabees. And who are you to condemn that which the Holy Ghost calls the Work of Faith in them?

To this 'tis answer'd by *Basilus a Royalist*, in these words agreeable to our *Convocation*; That the Title *Antiochus* had to command the *Jews*, is not undoubted: For *Josephus. lib. 12. c. 7. and 8.* shews how the *Jewish Nation* was toss'd betwixt hands, and sometimes in the Power of the Kings of *Egypt*, and sometimes of *Syria*; And that the Factions amongst the *Jews* gave the Occasion to their being so Invaded; for ambitious Pretenders to the High Priesthood, sought the Favour of these Kings; and so sacrific'd the Interest both of Religion and their Country to their own base Ends: Which was the Case in *Antiochus Epiphanis* his Time, who, after his Attempt upon *Egypt*, came against *Jerusalem*, to which he was admitted by the Men of his Party, who open'd the Gates to Him. After which, he Polluted their Worship and Temple, and fell on the Cruellest Persecution imaginable: Now his Title over them being so ill Grounded, their asserting their Freedom and Religion against that Cruel and Unjust Invader, was not of Nature of the Subjects Resisting their Sovereign. Besides, what is brought from the *Epistle to the Heb. Chap. 11.* for Justifying these Wars, seems ill apply'd: For from the end of the 32th Verse, it appears he only speaks there of what was done in the times of the Prophets; and none of these being during the time of the *Maccabees*; that is not applicable to them. Next, as for *Mattathias*, I must tell you, That God often rais'd up Extraordinary Persons to judge *Israel*, whose Practices must be no Rule to us: For God set up Kings and Rulers at his pleasure: and in the Dispensation, He frequently sent Extraordinary Persons to do Extraordinary things, — And, it will be no hard task to make it appear that *Mattathias* was a Person Extraordinarily Rais'd up by God, as were the *Judges*; And tho' no mention of that be made, neither by *Josephus*, nor the Book of *Maccabees*; that is not to be stood upon; for we have many of the Judges of *Israel*, of whose Call no account is given, and yet

yet undoubtedly they were warranted to act as they did, otherwife they had been *Invaders*.

But if that Practice of *Mattathias* conclude any thing by way of *Precedem*, it will prove that *Churchmen* may invade the Magistrate's Office, and kill his Officers, and Raife War against him.

Now, Gentlemen, Will it not astonish you, when you know that every word here Repeated are the Words of this same *Dioceſſan* of Yours, when Professor of *Theology* in *Glasgow*, thus Spread and laid out 20 Years ago? (so long since he was in hopes it would have been forgot) in his *Predication of the Church and State of Scotland*. Printed at *Glasgow*. 1673. p. 26, 27, 28, 30, 31. And p. 62. he likewiſt answers the other *Precedem* of *Licinius*, which he brings in his *Dedication* to you. For your Story of *Licinius* (ſays the Professor) the pure account of it will clear miſtakes beſt (as it is given by *Euf. 10. c. 5.*) *Conſtantine* after he turn'd Chriſtian; being then Emperour of the *West*, called for *Licinius*, whom *Galerius* had made Emperour of the *East*; and they both from *Millain*, gave out Edicts in favour of the *Chriſtians*, giving them absolute Liberty, and diſcharging all Perſecution on that account, which is reckon'd to have been in the Year 313. afterwards he allied with *Licinius*, and gave him his Siſter in Marriage, and acknowledg'd him his Colleague in the Empire. But ſome years after that Wars aroſe betwixt them, which *Zoſimus* and *Eutropius* impute to *Conſtantine's* Ambition, and Impatience of a Rival: But if we believe the account *Euſebius* gives of it, *Licinius* provoked with Envy at *Conſtantine*, and forgetting the Laws of Nature, the Bonds of Oath, Alliance and Agreement, raiſed a Peſtiferous and cruel War againſt him, and laid many Deſigns and Snares for his Deſtruction, which he attempted long by ſecret and fraudulent ways; but theſe were always by God's Providence diſcovered, and ſo *Conſtantine* eſcaped all his Deſigned Miſchief: at length made War againſt

Constantine. And as he was preparing for it, he made
 warlike wife against God, and persecuted the *Christians*,
 because he apprehended they all Prayed for *Constantine*,
 and wished him Success: whereupon he made severe Laws
 against the *Christians*, forbidding the *Bishops* ever to meet
 among themselves, or to instruct any Women. After-
 wards he Banished all that would not worship the Gods,
 and from that he went to an open Persecution; and not
 content with that, he by severe Laws discharged any to
 visit and relieve such as were in Prison for the Faith. Yet
 notwithstanding of all this, none that were under his Part
 of the Empire did Resist him; nay, not so much as turn
 over to *Constantine* against him, for ought that appears:
 But upon these things a War followed betwixt *Constantine*
 and Him; wherein *Licinius* was defeated, and forced to
 submit to what Conditions *Constantine* was pleased to give,
 who took from him *Greece* and *Illyriam*, and only left him
Thrace and the *East*. But *Licinius* returning to his old
 ways, and breaking all Agreements, a second War fol-
 lowed, wherein *Licinius* was utterly Defeated, and sent
 to lead a private Life at *Thessalonica*, where he was some
 time after kill'd, because of new Designs against *Con-*
stantine. This being the true account of that Story, I am
 to divine what advantage it can yield to the Cause of Sub-
 jects Resisting their Sovereign; For here was a Superior
 Prince defending himself against the unjust Attempts and
 Hostile Incursions of his Enemy, who was also Inferiour
 to him, as *Eusebius* states it, whom consult *Book 10. Chap.*
8. First Book of *Constantine's* Life. C. 42 and B. 2. C. 2. &c.
 These are the Words of the Learned Professor, who could
 not Divine how his Understanding would improve by the
 time he came to be a *Bishop*! That he should turn about a-
 gain, and take up the old Exploded Rebel Pretences, which
 Himself had put into the Mouths of *Presbyterians*, on pur-
 pose to Confute them! And without answering what Himself
 had then so Orthodoxly and Soundly delivered! Or so much

as letting of us know that he had ever said any such things in his Life! But to bring them in now as spick and span new! And all how he tickl'd you with shew up and down his *Diocese* that himself boasts over again at the End of his *Delicious Epistle*. I have now (says he) shew'd shew'd two *Delicious* very particularly to you; they stand to weigh much with you when I have laid them out to you in some Conference that I have held with you upon this Subject. I hope you will best set (at least your Lordship) the Force that is in them, and will be able to manage them with more advantage, than that you have them lying before you.

Yes, and now that you have likewise the *Professor* against the *Bishop*; that you may spread, and lay them out, and turn them; and take your choice of them. And let your next Conference be towards Reconciling of them; and let the *Bishop* either Convince or Excommunicate the *Professor*. But beware the *Professor* gain not a Greater Party among you than the *Bishop*; for he has the Reputation of the better Man of the two; and much the better Reformer.

I have several other Exceptions both as to the Composition, and the spreading of this *Plaster* your Spiritual Druggist has provided for the Sick and Wounded Consciences. But having given you the Opinion of the Reasoned *Dr. Burchet*; and thinking it very sufficient to awaken you out of your *Lethargy*; if you will follow his Prescriptions, set down in that Excellent Dispensatory of his, *The Vindication of the Church and State of Scotland*, whence I have taken this *Catholicon*, to expel the Poyson of these two *Gothic Objections* taken from the *Maccabees* and *Licinius*; I will reserve the rest, till I see the Effects of this; and dismiss you to your next *Dispensation*, which may be sooner than you are aware.

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